M1850 Westtown
IV
Fri. May 29, 1970

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It's always difficult to know that there are really two purposes. Because when we get together like this and everything is like ordinary life, one forgets--one forgets many times, I think, even when we are at the Barn itself, the reason why we're here. It is not an ordinary community; that is, we have an aim which sometimes becomes expressed. You remember I talked a few times about a tree in the woods and the fruits, and when we are busy with outside activities and offer for sale certain things that we make we must never get lost in the product. What is needed, of course, is the relationship between the product and the reason why we make it, and the means by which the relationship between the product and the maker is established. The emphasis for us, always should remain on the maker. That is, it is not what we want to sell, that that is beautiful even if it may yield every once in a while some money. The reason why we want to make things is because what we are within ourselves should be developed, if it is possible to develop it. And we simply take certain things that have a value also for the outside world, so that in that sense, when we are busy with doing all kind of things, that then we learn, perhaps acquire dexterities, or enabling ourselves to be able to grow up, and to be in society, the rest of the economic world, what we should be if we go back to that, so that we can adapt ourselves, perhaps easier, by having already had some certain experience. But the purpose is really the growth for oneself, and that is where the accent remains, not in what we make, but how we are, why we are making it, and that in the making, and in the activity, in everything we do at the Barn, in everything that is related because of the presence of each other, that is as a Group, when emphasis is on oneself. When the emphasis must be the possibility of the development

of oneself, as one is now, and what we call an attempt to become conscious, the way to become conscious of oneself that then a Group can be formed. And then as a logical result the Group, of course, will produce. Because that is where the test is made for that what is innerly developed, to see if it can actually remain in contact with the outside world.

There are of course with Gurdjieffian system, three different ways of approach, and they correspond to the different parts of a person, and when one says for short, simply, a man is made up of three centers, we have in mind; physical body, emotional states, and an intellect. And without trying to prove it; the whole idea of further growth is based on the fact that emotions are not as yet completed; and that the intellect still has a long way to go before it actually could function as a real intellect. But aside from not wanting to prove it, there are three different ways by which a man could grow, and the necessity for the growth is of course that that takes place simultaneously so that the person will not become lopsided, that he may not become just an intellectual giant, and neglects the other two. But that all three should, as I say, simultaneously, that is pushing along equally on a horizontal line, going further into the possibility of a development. It's logical of course, that we know, that the centers are not equal and that therefore the development will not be in the same kind of a way, and they will follow different roads. We talk; we talk about work; we talk about what man is; what he could become; what he is now potentially; what we want to know, actually that that is the truth about oneself, So that then based on that kind of a truth and that kind of information a person can build, as it were, on a rock which will not move and which will not change.

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That one wants to develop emotionally, of course, it is obvious. Because emotions for a man, particularly when they are deepened, will give him a relationship towards the outside world in a certain way where his physical relationship is not able to give him, ultimately, satisfaction. As far as the physical is concerned, of course, it is a question of association with each other and communication. The development of each of the three centers when they could become simultaneous will lead to the possibility of a development for man which, in the end, could be considered harmonious. We develop physical in a certain way by having movements, hoping then that the movements which are not in accordance with ordinary rules of nature, but are quite different from what one is, you might say, simply letting oneself go as a body, but that they have to be instructioned, under the instruction from a mind using the three parts of the body, as the arms, and the legs and the head in certain motions which are not naturally related. And that together with music, as it is being played, and the rhythm that is indicated by that, that a person then would be able to see himself, and ultimately will be able to become independent from what he thinks of himself or what he feels. And that therefore that what he then notices is really impartial.

Intellectually, as far as talking is concerned, the emphasis is always on the necessity of the application of what we talk about. And that that application of certain ideas must take place in ordinary life, so that man then can study himself and become acquainted, as it were, and by the introduction also in this particular case, of being free from himself, that is that he is not attached or identified, that there is something that in him could become conscious, with which then he so-called observes himself. That then by means of these kind of instructions, and a person hearing them, and then taking them to heart, and then applying them, that there would be the possibility of an understanding.

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Emotionally it is a little different. Gurdjieff wrote a book, All and Everything, which is mainly the intellectual discussions of certain reasons why man is what he is. Movements he left, also you might say, as a legacy. Intellectually and physically it's a little easier to understand. But emotionally he left music. And music you might say is a little bit second hand, because although it was Gurdjieff which instigated it, and you might say also controlled it, a great deal of what has been written down and also what has been recorded was done by D'Hartmann who was for himself, of course, quite a capable musician, but still sometimes I'm wondering how much and how little there may have been from D'Hartmann as an introduction into the music of Gurdjieff. We know a little bit about Gurdjieff's own as he played on the little harmonium, it is a fact that he used to play himself when he was younger. But what we have as music, part of it written down, part on tape, part by memory, it has a certain quality, which, if a person can listen to it unpredjudicedly, that then certain things can take place in him, particularly since he will not be able to put it in a certain category. It is not ~~cacophonical~~, for it has certain rhythms and unusual combination of sounds. And therefore it is partly irritating, partly disturbing, partly beautiful and sometimes emotionally so affecting a person, that he really doesn't know what is taking place with him. And it is by such means that Gurdjieff believed that a person again could come to himself and then find a road how to become, I use now the word, conscientious. So we try to, I would not call it imitate, but we try to follow these three different directions. And Friday has become an evening to spend on music. Although I do not play Gurdjieff, I play a little bit of certain sounds and combinations which, if they can be understood, also unpredjudiced, could help, at certain times, at least it is possible, that they can affect you. When we started with these kind of things in the very

beginning at Lotus and Georgie's there were just one or two people; many times I was there all by myself. And we just played, and gradually out of this became a habitual gathering, getting together every week, and now we have a large Group, and the Group is used now for different purposes, particularly since every once in a while I have to explain certain things which will fit on a Friday evening. The emphasis is still music, however; and I don't want to make these little discussions too long, because they really in many ways don't belong. It is the music that you should try to let penetrate. It's necessary for that purpose that you relax, that you really become just perceiving, that that what you hear enters into you also as a possibility of three different ways. It will go, as far as the tonality is concerned, and certain forms of harmony, to your heart direct; it can. It will also go to your mind, but the mind many times wants to understand it in a certain way, by recognition, and that exactly is what you should try not to do. Don't try to compare it. Of course, in the first place it's music you've never heard, but don't make any associations. Just listen to it the way it sounds and take the sounds for sounds, not as something that ought to express something that you can put in words. And the third way how it also can enter and affect you is very difficult because it does require complete relaxation on your part. It is that the body has to be so sensitive that the sounds of music, and that what is the combination of notes, that what is the tonality, that what sometimes is the rhythm, that what is a chord as a combination of tones and overtones can, because of its particular rate of vibration, affect your body like a tuning fork would be affected. And for that your body itself, which is usually

much too tense, would have to be so relaxed that it could respond to such vibrations. If it is possible that these three different ways of entering into a body and a personality that then in a man receiving them they could be combined, and then will produce a general effect which he may not be able to put in words, but which since they have entered through the three centers, will become part of his being, and will affect the level at which his life, at that time, is living.

I think it is necessary to say this so as not to forget again and again the reason why we have music. It is not just a little bit, let's call it, of a musicalle; it is something quite different. And I play it for a very different reason than just for myself to play, or to have you hear me play a little. I have no interest in that particular part of it. All I have interest in, is that when there is sound of this kind, that it might be useful for you. So we'll play a little bit now.

When we talk about work we really talk about ordinary life, because at times that one wants to apply work in ordinary life is overshadowed by ordinary life itself; that is the condition of people on earth: they cannot help it, because we were not born somewhere else. And when we are born we take on the coloration of the earth, that's where we belong, and, as we sometimes say, that is where we return to. And we have during that lifetime of ours a certain form to occupy with life. Where life comes from, where it goes, where it even is, all we know at the present time is that it is manifested; one says then, in three centers, all kind of manifestations, all kind of activities, physically, emotionally, intellectually. One tries to find out what is more important, that is, one wants to know what is really the function of the physical body besides the fact, of course, that it contains organs which are needed also for so-called living on earth and which distinguish, which distinguish the two extra centers as

organs now, distinguish us from animals and from plants. And of course even in that, one says man has a mission to fulfill. He will not fulfill itwhen he stays mostly in one center only. Because if he were physical he could have been a plant, even a plant that could move, but for moving he needs direction which is not given by the physical body itself. Because apparently the capacity of the physical body, as such, there is no room for an intellect. And when an intellect started to grow, even before a little bit of one's feelings started to grow, it was for a ~~different~~ definite reason, to be able to direct the body, to go at different places and to be able to be thoughtful about such activities. I think a little later his feelings started to develop. And then they became a little bit more predominating because, apparently there was a chance for the feeling to develop a little bit more and a little bit better; it would reach a little higher level of development. If the physical body is developed totally and all that is inbetween _____ one's life and dying is the end, just the last part of what is the growth, so that is a continuation of the growth of the physical body is for the time-being stunted but when death starts then there is a loosening up of everything of the body, that is that the matter simply separates, if possibly could, from the feeling center and from the intellect. But it takes it away and along with it and is put in the ground and becomes matter, ordinary dust, that what of course could continue and which we believe in, is some kind of life that exists at the present time not only in the body but life which apparently uses different organs for different ways of functioning and different ways of expressing itself. There is a gradation in the activities, there is a difference in the manifestations of life; this what gives the quality to the mind and to the feeling as different from the body gradually became predominant as far as those two centers are concerned so that then the body would act in accordance with what the feeling and what the mind dictated to it. Also that went a little astray because the mind

was not sufficiently capable of directing the body and did not know at many times what was right or wrong. And the feeling center was stunted and could not tell, so one needed something else and one started to study, writing books and philosophizing and having all kind of theories, partly by means of the mind giving ideas and concepts and building them up logically and writing and filling many books, not even beautiful but simply for the fact of becoming known a little, or perhaps even with a wish to illustrate conditions of life that when one would read it, that then would have, one would have further insight. But of course it is a kind of a road that also comes to an end. Because where is the final solution to one's life to indicate what one must do in different conditions of life ? And when we have increased our possibility of manifestations in life, when we have developed certain abilities and also put together two and two, and made ~~certain~~ things of a certain kind and ending up with machinery which could make machinery which could make a computer, that gradually the functions of the mind have been reduced and that even the writing of it is now a description and the originality many times is gone. The mind really doesn't function sufficiently because it is not a guide; it is not a guide not even in moral matters; it can be a guide in accordance with prescriptions which also have been made by man and which we call then civil law and of course one can be prosecuted if you don't adhere to them. But that is on the surface. Because what really is a man interested? To behave in ordinary life as well as he can and then die, and only acknowledge life during the time that he is alive and that he is on earth? Or is there, of course, and this any reasonable person must start to assume, that life is there, when there is already a gradation in man himself, of the different forms of manifestation of life, physically or emotionally or intellectually, that there ought to be, that ought to be an indication of the possibility of further development of life, again in different kind of manifestations and also in different

kind of forms. And that a man should not be limited by the consideration of only being three centers because the number three has a very definate meaning. Because out of three I can make one; I cannot make one out of two. You might say one and two together devour each other. Usually one or the other is stronger and of course the strongest will win. But three is quite different. Three can become a unit. Three as a triangle is quite different from a line which has only two points. A line does not include much of space. It goes just through it and not being dimensional regarding that kind of space, a line is really a very simple kind of a thing which is only subject to two points. But when it is three, the three can function in a relation to each other. And when a triangle is a plane, the plane itself includes a great deal of space, and the plane itself can be prescribed, can be limited by the lines which form the triangle, and for that reason one point can move in more than one direction and create different kinds of triangles. You know with one and two for a line there is only one direction which is the extension of that what already exists. But with a triangle it's a little different. When man has three centers he can use his three centers in relation to each other, in different relationships between them, and that fact for a man makes him quite a different life expression as compared to an animal and a plant, and it also means that in man, being three-fold there could be a unity as a result of the combination of all three becoming one and then as one proceeding on a different scale, having for that oneness only no dimension at that time, arising, enabling a man to go over from one plane to another which he could not do when there was, when there were only two. This in itself is philosophically extremely interesting because until a man finds the key that he is three-fold he will never become one. Our system of unconsciousness on the earth acknowledges positive and negative; it knows about light and darkness,

it knows about above and below; it knows opposites. It knows, of course, because of that conflict ~~where~~ when there is a mis-deed done there is a law, the judge is not either one or the other--he is not a lawyer, he is not a criminal. He has to have judgement, he forms a three, a third one in connection with the other two. And that is why, because of his neutrality if he is a good judge, there can be a solution. Gurdjieff talks many times about a neutralizing force. He tells that people in an unconscious state are incapable of seeing, that is, they are blind. One can say that in order to see a neutralizing force, a person has to have an "I". For that reason we talk about an "I" which perceives the relationship between the two and such relationship having the potentiality of becoming, in relation to the other two, a point will then create a prototype of a man as becoming an entity out of three.

How to apply this now as far as man is concerned as we now know him, if he has three centers. You see it is not always true. Because in a man unconsciously, his physical and his feeling center are so closely connected that they function practically as one. And although there is a mind, it is when in a fight between the mind and the feeling and is simply the body is taken along. And it is really that we as unconscious people live under the law of two and not three. The idea of three-foldness of course is old. And the reason why we believe that is that in our own solar system there are also three definite entities: the sun, the planets, and the earth. We have a little story that the moon was taken off the earth, and since the moon became a satellite it is still considered as the earth itself. Psychologically that what one needs to find out is the purpose of the moon. We simply say the moon are the manifestations of man. His body is the earth, his feelings are the planets', his mind is ~~the~~ his sun. The problem now, is, if this is the configuration of the solar system, and if it is true that so above is so below, where is man in his own world when he as a body

and as a feeling and as a mind is also three-fold? Where is his own world in relation, if one wants to compare it, to the world outside? And then one sees that the so-called feelings and the physical body have become one for practical purposes. So the first idea that would enter is, how can I separate the two, how can I make two independent centers. You see my feeling uses now the body for expressing, for expressing; it has no language of its own. Emotionally I always use my body either by an expression ~~or~~ and manifestation of the body itself or by talk and formulating words and using then my mind for that purpose. But emotionally, and that is why Gurdjieff is interested in the ~~possibility of the~~ possible development of an emotion alone and by itself, so that if it could separate or be away from the manifestations of the body then that would be a chance for this feeling to grow out and then really deepen itself and become emotionally.
The way it is done is by giving a feeling a chance to enlarge its world and to go from that what is now the world of a feeling which is myself and my own little world, to include in the possibility of growth of a feeling that what is the world of life outside of myself. And that then the interest of this feeling should be the recognition of life existing everywhere and at all times. That is why the feeling becomes finally the seat of creation in art and the seat for the wish to become united with God. Religion and art belong to a feeling and they need for their proper behavior, conscience. That is linked together. If a conscience can now operate without the desires of the body then it can live on its own and develop. The whole purpose of work is, first to understand that a person should have a conscience. Because when he has feelings he talks also a great deal trying to explain the feelings. And when he wants to communicate, particularly when he is affected, when he feels that certain things are taking place in him, or he knows that because of his own presence there are mixed feelings created in someone else--you see the trouble with a feeling is

simply that it is not pure and ~~then~~ that then the expression of such feeling very soon takes the form of whatever the manifestations of the physical body can be. And then sometimes instead of talking and using his mouth or using part of his brain, he starts to use his body. And since his body's sufficiently developed to have certain functions of its own, the feeling goes over into sexual impulses. And then one loses completely the possibility of an exchange because the feeling itself is then lowered to a certain level belonging to physical. It's not that it is bad, only it spoils it. The spoilage is simply that the feeling remains a feeling and if one wishes to create, if one wishes to include the responsibility for life in other forms than onself, if one actually wishes to become unselfish, that if one wishes to love sufficiently that such love can include someone else, and that then there is the possibility of an acknowledgement of that kind of life, one should try to become emotionally involved. And such emotions will include the effect that a relationship has between people also regarding other relationships already existing or even in their making. It is so difficult for a man to understand this, when at the same time he wishes to wake up. Because he does not want to wake up. If he could be awake he would see such relationships; he would see also the dangers; he would see that selfishness is not the answer; he would know then that ~~the~~ emotions have to find an expression as a language; he must know that it is necessary to separate his feelings from his physical body in order to give the feelings a chance really to become what it should be, which is an emotional relationship. And ultimately that emotional deepened state should be the relationship towards the source of all life. It should of course become a religion for him to develop his emotions and to give it a language with which it could communicate. It doesn't matter what kind of language

it will be; it will not be A-B-C; and it will not be just a sigh; it will not be able to utilize the body as it is. Because the emotions could continue to live if they could be freed from the body and that is one of the reasons of being interested, if one wants to continue with one's life that then an emotional something could be created which could become the ark for the life of a man to sail into Infinity. That is really the problem that faces one when one becomes interested in this kind of Work. and that is why a feeling should grow out much and much more, much freer than it is now and not linked with an expression necessarily physical. It has to become a state, a state of rates of vibrations, a state in which the vibrations send out vibration rates away from it so that then the communication can be independent of words; so that then when a man creates and let's call it art, that he puts in that his life, but his life has to be in there as the creation of a vibration rate, It may take on a form in which it is put. But when an artist creates, we say he wishes to put his life in it. What is it? He wants to put something in it that can remain within and go with his art product. So that when it is, when it becomes known, when it is seen, when it is heard, when it is listened to, that then the form is not that what is important but that ~~which~~ what is within the form, that what is within and inbetween the lines, that what is, if one reads, in the voice with which one reads the letters, that what is created in an object is the rate of vibrations which then for anyone sensitive enough to receive them produces in the person who hears or listens or sees, the same rates as that what was there when the artist created. This is possible for a man on earth. This is the necessity for a man to become conscientious regarding his work, conscientious regarding everything he does and to the extent that he now understands that that is an essential quality to that extent a man will become one in regard to that what he wishes to create. It's important to see this because it is within the means even of an unconscious man.

Alright John.

But when a man becomes religious something else is added. The question of conscience is then not enough because he has in order to be able to free himself from the earth and to go up towards or in a direction of a higher being or the totality expressed universally, that on that kind of a cosmic scale he needs a consciousness. He also needs the possibility that the r ates of vibration are this time not in the direction of an artist creating something of his own, but that that what a man wishes to become is in relation to that what is higher than he is, almost a begging to be able to make contact with that what is higher and becoming in that way unselfish and in that way forgetting the love for himself and also his fellow man. But his aim is then unity and fusion with God. This is the mystical side of course of religion but such religion could become then the conduct of a man on earth in his life. And this is what Gurdjieff really means that a man could at such a time become harmonious in relation to himself becoming one out of three in relation towards God being one and becoming three again. If one sees this as the possibility of growth for a man all kind of other symbolism of course could be understood. Man cannot grow unless he goes through the eye of a needle. That is where he has to lose all his dimensions of the earth. He has to become free from the earth as a first step. He will be allowed to take life with him in the form of a different body which he then could call emotional. But he will be faced with the same problem again after some time when his emotional body has to die. And that then in its place life could go over into a soul body.

But what do we do in life. We do not know ourselves at all. We just let things go and that is why I said, some, a little while ago, the emphasis of work together is on the working out of oneself what one is, to become that what one can become, that is, to make actual the potentialities of man. But if one doesn't do that, and in an unconscious state tries to find

out what one is, and one gets stuck, one goes to all kind of so called learned men and one asks them, 'what is the matter with me?' And they look up in a big book, and they have many case histories, and they stay there for a long time thinking, and while in thought something occurs to them, and then they say, 'well-maybe-this-yes-how-perhaps-and that we can apply', and it ends up with a lovely conversation in which very little is done to tell a person what to do. At least a physical doctor will give you some medicine and you hope it works. But to talk, let's say, psychologists and people of that kind-and I don't blame them, they are well-meaning-- but they are so damn limited because they keep on raking up out of the past and what is already long ago gone. What one deals with is what one is now and the instrument as it is now, how to work with oneself, how to find out what to do now and to make practical the thoughts and the feelings, even such of a higher nature in my daily life, in applying somthing that is within my means and where I could become if I am honest the judge of myself. Then I will not need such people who in all their good scientific knowledge, if it is a little bit too much it ends up with a shock treatment. And what do th ey know about the effect of a shock treatment, than only a little bit of an experimental value; it's almost, I would say, at least from my standpoint, criminal, because it's such a proof of their ignorance. A man can learn to become master of himself also in the eyes of the Lord, also with the acknowledgement of the grace from God, also with heaven within himself, his own religion, which can become alive in him and that what is necessary for his life is to have the guidance as indicated by that what he understands as a conduct which is needed for him to get along in the world and to build something during this lifetime that is of more use to him than a house in the country and a couple of cars in the garage. He has to develop his inner life and that usually is the difficulty because the inner life between that what I am on the surface and that what I wish to become and what I know

once in a while as essence and that what is the reality within which is really the third force, I do not see and for that reason I go inbetween the surface and a little bit of my essence. One has to learn how to learn the language of that what is essential. One has to become quite simple as far as ordinary life is concerned because so much energy goes into ordinary life and nothing is left. One has to become quite simple regarding oneself. One has to be extremely careful that not too much will go to self-vanity and self-love and conceit. One has to become so simple that it is almost impossible that a person would recognize himself. And all he really will want to say is that he exists. So that in that existence as an acceptance of himself, then, as he is, which in the eyes of eternity doesn't matter what he is because they don't have newspapers up in heaven. It's not necessary.

You see, if we talk about heaven what do we really mean. It must be different from earth otherwise we wouldn't have that kind of a name and then when the Bible says heaven on earth, heaven within, what is the meaning? That I first have to find that so it ought to make me sit up a little bit, and it ought to make a little dent into my brain because my brain is not busy with heaven, my brain is constantly busy with what I am in this life and to be recognized and admired or to be good friends or to have this and that, blah,blah, blah, and so, one end of the day to another end of the day. Why should it be if a mind is really made to understand what is the function of God, the laws of the cosmos, the levels of being, and an understanding of the depths of Great Nature that one could become free from the laws as nature now presents as Mother Nature trying to care for us but that we as man were born for a very definite reason: to set this life free during the karmatic change which takes place in all lifes, even if a person becomes mature. But that, for that reason also it is necessary to try to understand what it is as bondage that we call

that karma in order to be able to free oneself a little quicker by the introduction of something already of a higher nature and then actually creating that what could be helpful, ~~that~~ what ~~for me,~~ could become for me the beginning of a consciousness. So that then again now following the law of three and to become a three-unity, to take the body and tell it where it belongs and give him the link of just being number 1. And that number 2-and in gradation going up the saale-will be my feeling center which when it becomes emotional could become Kesdjanian and fulfill its own life in a totality of becoming an emotional entity, and that the figure three will be assigned to a brain functioning in this way, objectively, because there is no doubt that if one says there is subjectivity in this world that the word objectivity already means that there is something different and not of this world. And so when one talks about heaven one says perhaps by that is meant non-subjectivity, and if for some reason or other I could introduce that in the subjective, into the subjective world, and that then this world could acknowledge the existence of that objectivity, that is, if the objectivity could be enclosed in a form which would protect it from the laws of destruction which are inherant in a subjective world, then heaven could be on earth and heaven could be within one. You see, Gurdjieff talks about that when he talks about "I"; when he talks about the presence of God, when he talks about the possibility of a development, when he talks about evolution as something that could occur if a man only knew the key to his neutralizing force. Work for a man becomes the neutralizer which will give him a chance to be, as it were, inbetween that what is ~~his~~ surface and that what is his reality, and for the time being will be satisfied by being located in his essence and his inner life. Work will create an "I" which can grow out to become conscious and will, at the same time, allow that what is the reality of man to become manifested in his emotional state.

Why do I talk like this? To give a little resumé of the meaning of music, of somethings as could affect you in such a way that you don't know any more and that somehow or other the brain doesn't function and your ordinary feelings don't, that you just can sit and I hope just can relax and just can take it in and then if you can, digest it.
We drink many times, this time again, to Gurdjieff.

I said a little while ago that work starts with the ordinary life. It is necessary first to understand what one is, because you have to start with that, what your life is now, in your personality. You have to know what you're working with. If you make a product with a machine you have to know that your machine is running right. You cannot get anywhere in an unreliable car. It's necessary that you know, at least, it runs. It's not necessary that physiologically you know everything about your body. And it doesn't really matter very much if you have a nice big word for all kind of psychological terms. It doesn't mean anything whatsoever when you get up in the morning and you rub the eyes, your eyes, and [illegible] the sleep out of your eye. You're an ordinary human being. You wake up like everybody else, you hope alright, you hope not too many dreams, you hope that the sleep was restful, that you actually have recuperated. You start your day. What is the day going to bring. You really don't know. Many times it's cut and dried, that is as far as the outside forms are concerned and you go through formalities. And of course you keep on being a human being, breathing, breathing, and eating and the rest. You have thought, what will you do, what will you accomplish, you have thoughts about yourself. Can you [illegible]t? Are you in good health? Then, what is there at that time of your inner life? I would almost say, now, without knowing anything about work on yourself, how have you been getting up before you knew anything about these ideas. Was there aliveness? Was there a wish to get out of bed? Was there

something you looked forward to? Let's assume there was and then you learn about work. You become a little bit more thoughtful and when you wake up there is not such a desire to get out of bed right away because many things in ordinary life already become a little bit boring. Or rather you know, you've done it before, why should you do it again? The repetitiousness, the monotony, the lack of interest gradually disappearing practically all interest in certain directions, and not as yet catching up with yourself to establish something you could become interested in, because although you could become interested in your own development, you don't know enough about how to develop so your interest doesn't last. And still every morning there is your little machine ready for you and you can use it, a little carriage with a driver, and a horse, your life, your life force is the horse, it makes it, really, go. Of course. Read a little description in Gurdjieff's book about the hackney carriage. It's very good. Because that's what we are; passengers, passengers sometimes wishing to become driver, driver sometimes wishing to be a passenger, the passenger sometimes coming and telling the driver what to do, sometimes pushing the driver off the seat and say, 'let me do it because I know the roads, I know what is conscious.' Have you ever thought of your life during the day that something could be with you to tell you exactly what to do, that you won't make a mistake? Or do you mind making mistakes? How much do you care about mistakes which particularly require use of energy? How much energy have you? What kind of a manager are you for the energy you have? Are you interested in effidency? Can you tell your mind not to use up so much because you can tell the mind 'energy is expensive. I don't want to waste it. I don't want useless thoughts to crowd in, into my brain'? Can you tell it? Can you talk to it? From where will you talk? Is it your feeling that can tell and command? Can your body tell you and help you and assist you to prevent the mind being so busy, about nothing? Talk, talk, pouring empty into the void. Hasnamussian chatter, titilation with energy available

all kind of things. There is the day ahead of you and what are you going to do with it? And of course you can say that tomorrow is another day and another day. No, I mean now, today. Let's say tomorrow morning. Let's say there it is: Saturday, Saturday as if you never will live for another Saturday, [illegible] is the last week in your life. Next Saturday who knows where you will be. But now you are alive. And there is force, energy, thought, talent, ability, wish, again-what for? Ordinary affairs of ordinary life, chit-chat, nice eating, satisfactory even if you wake up with an alarm clock, a little more stretching in the bed, because the body loves it. Can you get up when you say it? Is there something that you at times at least you could call the master of some kind something that has authority over your body? Is the body lazy? Is there a feeling that you want to do something, you really wish, is there a wish, where does the wish come from? Of course, you don't wish unless you wish for something, something to take place. ~~You wish~~, you wish for activity, you wish for clarity, you wish for a brain that can function. Sometimes you prepare today to wish for tomorrow, Sometimes you wish to go to heaven, Sometimes you wish for a friend. Always something that you don't have you wish for, You wish for a state of your being, You wish to fill an emptiness; you must know then there is emptiness. You wish to fill it, you don't know for what. You say, 'I wish to become a man'; it means you're not, but you have an idea, something ahead of you, You wish it a good day, You say to someone, 'I wish you a good day today', what do you mean? Good for what? For what, to do or to think of to feel? What is the level? What is the level with which we get up? Where do we start? Already in bed? when you get out? when you start dressing? when you brush your teeth? You're alive all that time. That body of yours is moving, It's always a possibility to create something that could actually become aware of it. Isn't that right? It could become aware of your body already early in the day, moving around, You know it is not as yet engaged in too many things. It still has to go through all the

rigamarole of dressing and eating a little maybe if you have time. Or perhaps getting up early, get in the car, like maybe tomorrow morning, there is the Barn, you have to be there at 7:30 on time, because that is now the rule and you wish to abide by the rule. You wish to put yourself sometimes in a framework where you can believe that that kind of a harness will help you. Are you actually attentive to yourself? Is there enough in you as a thought that you consider yourself, your state, with all the wishes or nonwishes, with all the information that you have and the knowledge, and do you wish to add to the knowledge for this day? That is your question. That is how you should get up--how can I augment the knowledge of myself. And that brings, of course, immediately the question, what do I know that I can count on? So you also think about that once in a while. Is my knowledge reliable? How do I get it in the first place? My mind thinking, storing it away, memory, recall, experience. There it is--me. I can describe it. What I am; is it reliable, that is, is it always so? Or was it so yesterday. Today a little different. Of course, if one wants to grow up, you must know once and for all that that is you and that you of course have to learn. Because you know in many ways you really don't know that that is you. Sometimes you think it, sometimes you hope it. What are you? Have you ever thought what you are? Also what for do you exist? To feed Mother Nature? To eat so that you become a transforming machine in order to help maintain the moon at the proper place away from the earth so that it won't fall on us? Do I eat in order to remain manifesting? Do I eat in order to keep myself alive? Do I eat the right kind of a food to find something besides this aliveness expressed in some manifestations, besides being expressed in some feelings and besides being expressed in some thoughts? Is there something else? That I think is a question all of us ask at times. Is there something else besides what I already know? Is there something I don't know as yet and the

if I think there is, what kind of knoweldge? The accumulation of more knowledge in my brain or more facility to let my heart vibrate emotionally and I can take in even a little more considerations and care for a few more poeple that I ~~spend~~ spend my money wisely, sometimes in charity. What is touched in me when I say, where is my real self? When I think about that and really think, can I go deep enough to dig within myself to find what is there, a whole lot of nonsense? I know that. What is there alive? What is there when I say, Thank you God, I am alive. This morning I woke up. I will do whatever I can. Why does the Bible say to work in the vineyard of the Lord? Why a vineyard and why working physically? Because apparently hoeing, raking, so forth is necessary to make wine. What is the wine? The wine I will tell you is ___ of your Kesdjanian body and you work in the vineyard of the Lord so that there will be wine produced when the fruits are ripe, that then that ___ can serve within your Kesdjanian body as a means of the distribution of food you have made. If in the morning for fifteen minutes you could consider the existence of your inner life, if you could come to the conclusion that it is there somewhere even if you don't see it or feel it, but that you could become aware of the existence of something quite deep down but quite honest, something free completely living away from the surface, something that is not necessary to be shown, something that belongs to the inner inner chamber of your world. Only acknowledge the existence. You don't have to pray to it. It is there. If you can have that, believe. Your prayer is that during the day that belief could become a conviction, the conviction of that knowledge will add to your self-knowledge and will also help you during the day to become an anchor so that you can steer your boat. It will be like a rudder, giving you a chance to sail against the wind or with it, somehow or other that you could become knowledgable about how to sail a ship. Gurdjieff calls it, of course, the ship Occasion instead of the ship Karnak. Karnak means dead body. It

means to be in such a state that one is free from one's body. And talking about the ship Occasion is to use the opportunities as given in life for working in the vineyard of the ~~the~~ Lord.

About such things you really could think. You could really become serious. For fifteen minutes, you could take it off your valuable time. You could sit quietly in contemplation of the sun rising above the horizon and thinking about the meaning. Why does the sun come up like that, regularly, dependable? Where is the sun within you which comes up? Can you rub the sleep out of the eyes of the sun and make your Consciousness function? Can you sit quietly and listen to your conscience if perhaps during the night it has received some radiogram, etherogram Gurdjieff calls that, to hold it up to your ear and to listen carefully? What is the message from above? Or what is the message from your uncle Toolyan who has promised to tell you everything that goes on in the universe for your benefit to know what are the rules of the cosmic game? What is it that you wish to write in your book, fifteen minutes of the day, the beginning as a level to come to yourself and not to let go until you are blessed. To ask God, after all, a day can begin with God. It's far better than to end it, at the end of the day in the form of a prayer before you go to bed. Many things are over, all you ask for is more sleep. But the beginning of the morning you ask for light, you ask for insight, you ask for ambition. You tell, you have hope, you do not know as yet, but the day could be beautiful, you ask, you ask the Lord, it could be beautiful, couldn't it? Then you listen Perhaps he tells you, yes, it could be, if you know how to make it and how to k it. Help. I hope you have a good day tomorrow.

And so I wish you all good night.

Trans: Virginia Tyler 1/8/72
Rough: "
proof: Margaret Keck 1/9/72

of oneself, as one is now, and what we call an attempt to become conscious, the way to become conscious of oneself that then a Group can be formed. And then as a logical result the Group, of course, will produce. Because that is where the test is made for that what is innerly developed, to see if it can actually remain in contact with the outside world.

There are of course with Gurdjieffian system, three different ways of approach, and they correspond to the different parts of a person, and when one says for short, simply, a man is made up of three centers, we have in mind: physical body, emotional states, and an intellect. And without trying to prove it, the whole idea of further growth is based on the fact that emotions are not as yet completed; and that the intellect still has a long way to go before it actually could function as a real intellect. But aside from not wanting to prove it, there are three different ways by which a man could grow, and the necessity for the growth is of course that that takes place simultaneously so that the person will not become lopsided, that he may not become just an intellectual giant, and neglects the other two. But that all three should, as I say, simultaneously, that is pushing along equally on a horizontal line, going further into the possibility of a development. It's logical of course, that we know, that the centers are not equal and that therefore the development will not be in the same kind of a way, and they will follow different roads. We talk; we talk about work; we talk about what man is; what he could become; what he is now potentially; what we want to know, actually that that is the truth about oneself. So that then based on that kind of a truth and that kind of information a person can build, as it were, on a rock which will not move and which will not change.